. 1: Steinen--Ill D, E-5 (1884) 1886 . SP7 Bacairi SP7

/vii cont./

000 The German consul in this emporium of Amazonas, Herr Sesselberg, as well as the German ambassador in Rio de Janeiro, Herr Le Maistre, gave us the most gracious reception.

126 /viii/ The ethnological collection, which, despite all the difficulties of transport, we salvaged successfully and almost without loss, was given to the Berlin Museum für Völkerkunde.

126 128 Herr Professor Baron Karl von Fritsch kindly undertook the identification of the rock samples gathered on the trip, a considerable part of which, however, was unfortunately lost.

In working up the linguistic material I was enthusiastically assisted by my friend Herr Dr. Georg Wenker in Marburg.

The illustrations, with the exception of the ten separate pictures which Mr. Johannes Gehrts of Düsseldorf made, as well as a few photographs collected on the trip, were done by my cousin, Wilhelm von den Steinen, from his numerous travel sketches. In the case of the ethnographic plates, he was helped by a few photographs, for which I am indebted to the Assistant Director of the Berlin Museum, Herr Dr. von Luschan.

Besides an ethnographic and a simple survey map, a special map by Herr Dr. Clauss, which was made available by the publishing firm of Justus Perthes, was added to the book. [113] The results of our meteorological and geographical studies were published by Dr. Clauss in detailed form in the May and June issue of Petermanns Mittheilungen for the year 1886. He also erected a small meteorological station in Cuyabá, in order to obtain a series of observations over a longer period; Herr ●127 August Karstens, a German master tailor in residence there, has earned the most commendable merit for filling in as best he could the considerable gaps in our meteorological knowledge of central South America and has already sent in a continuous series of observations.

I am particularly indebted to Herr Capistrano de Abreu of Rio, the translator of "Wappaeus," who was indefatigably active in obtaining for me excerpts from older works in the Bibliotheca Nacional.

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197 in vain as to why /389/ it happened that the Bororó, who inflicted fire and pillage upon the land, received lavish gifts as soon as a few individuals were seized, whereas he himself, with his fellow tribesmen, who for generations had devoted themselves to the finest peaceableness, was obliged to return empty-handed even on his last visit to the great captain.

●127 [113] Almost everything that we can learn about the West Bakaïrí from Brazilian sources is summed up in a report of the Directoria dos Indios from the year 1848; cf. the excerpt in the appendix.*

* In Petermann's Mittheilungen for the year 1862, p. 437, there is a review of an article which Dr. Amédée Moure published in the Nouvelles Annales des Voyages about 33 tribes of the province of Mato Grosso on the basis of his own experiences and adventures. The reviewer gave a comprehensive summary of Dr. Moure's data in a table arranged according to tribe, number of persons, and places of residence. Under the tribes we find some listed with 20,000, 30,000, even 50,000 persons. If one adds the minima and maxima of the estimates, one obtains the result that the number of Indians of the Mato Grosso comes to 241,800 to 282,000. If today we estimate the total number of the Mato Grosso population of all colors, all the docile and savage inhabitants on every level of culture, at about 70,000, it will undoubtedly come much closer to the truth. The original article by Dr. Moure (Nouvelles Annales des Voyages de la géographie, de l'histoire et de l'archéologie, Vol. II, 1862, pp. 5-19, 323-341, III, pp. 77-100, Paris) also contains small factual atrocities such as, for example, that the Cambixis, who live in the Campos dos Parecis and have a pure Nu-Aruak dialect, speak the Peruvian Kechua

[113]

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● 127 /Quechua/ language, but many details are so accurate that they must have been based on good information. I rediscovered Dr. Moure's source in Cuyabá; it offers literally and verbatim the greater part of his factual data, but knows nothing of the exaggerated figures which, indeed, one could scarcely mention to a Cuyaban without eliciting from him a smile of disbelief.

This source is the "Archives" of the "Directoria dos Indios," an inspection board proposed in a report of the President dated May 12, 1846 (cf. Vol. IX of the Rev. Trim; this lists the Indian villages known at that time as 21 in number, without mentioning the Bakairí). The Director has the rank of Brigadier General, in order to be able to impress the Indian chiefs -- in our time he was a modest citizen with a meager salary, who, however, when he is borne to his grave, will be granted the military honors befitting his rank. The Archiv, which I was permitted to examine, was a thin folio booklet; the records began October 1, 1848. In the first flush of enthusiasm, on December 2, 1848, Director Joaquim Alvez Ferreira put together a survey of 33 tribes with explanatory additions and thereby did his successors a great service; none of them later took the trouble to check for himself, and, if a new record of figures was needed for the authorities, the report of 1848 was confidently copied. Thus, Dr. Moure's own experiences and adventures are also limited to a literal translation of the official document, except that he multiplied the census figure of 13,020 by 20! A new, neatly written table of the directorial documents dating

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●127 from March 13, 1872, is classic. It had become necessary to take into account the tremendous and widely known changes which the Paraguay war had brought about in the southern part of the province. Of the tribes listed as Nos. 3-15 in 1848, three were crossed out, the total figure was reduced from 13,020 to 8670; on the other hand, for tribes 1, 2, 16-33 the old report was again copied verbatim, so that no human being seems to have been born or died here in the 24 years.

175 [199] [164] [159] The Bakaïrí of the Paranatinga and Rio Novo maintained themselves in their two poor villages; they were occasionally visited by gold-seeker expeditions who would then arrange a small mass-baptism and introduce syphilis and measles. Many perished from measles; the disease, relatively harmless for us, is not only /390/ often fatal to the Indians, but they also have the bad habit of plunging into the river in the middle of the highest fever and not drying themselves after they leave the cool bath.

173 [115] I made an effort to learn more details about the history of the tribe from the aged Caetano, retired chief, and his successor, Felipe, on the Paranatinga, as well as from Antonio. A history of more recent times can clearly be separated out, during which a shift to the southwest took place. Whereas the forefathers on the 173 131 169 361 salto of the Paranatinga lived several days' journey below the present village and somewhat above the emptying of the Rio Verde coming from the left, the West Bakaïrí, at least since the middle of the previous century, have occupied the border area between the source rivers of the Arinos, Cuyabá, and Paranatinga, where the village on the Rio Novo is still to be found. On the Ribeirão Caixão there were more than six villages; there was a large village on the Ribeirão da Pedra. The first baptism of the Bakaïrí took place in Diamantino. Caetano, born in the previous century according to all calculations, first saw the light of the world where the Rio Beijaflor empties into the Paranatinga. The Paranatinga [197] village now located above this is a creation of modern times,

2: Steinen--655 E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7 Guana SK7 Terena Bororo SP8

B 127 BO G 131 161 195

II. The Mato Grosso Tribes according to Cuyaban Records.

Since the fate of the "Archives" of the Directoria dos Indios discussed in the footnote on page 467 is very uncertain, I regard it as necessary to give my excerpt. I shall start with the tables for 1848 and 1872.

			1848		1872
1		Caiuás	?	Vicinity of Rio Iguatimy (1)	?
2		Chamococos . . .	200	Paraguay on the right near Bahia Negra	200
3	Guaicurús	Cadiuéos . . .	850	Paraguay below Coimbra	850
4	Guaicurús	Beaquéos . . .	500	East of the Paraguay and south of Miranda	100
5	Guaicurús	Cotoguéos . . .		Lalima (2) near Miranda	– (4)
6	Guaicurús	Guatiedeos . . .	130	Albuquerque	– (5)
7	Guanás	Guanaz	200	Albuquerque and near Cuyabá	– (6)
8	Guanás	Kinikináos . . .	1000	Matto grande near Albuquerque-Miranda	–
9	Guanás	Terenas	2000	Miranda	–
10	Guanás	Laianas	300	Miranda	–
11		Guachís	?	Miranda	– (7)
12		Guatós	500	Paraguay and S. Lourenço, Lagoa Gaiba and Uberaba	50 (8)
13		Bororós da Campanha	180	West of the Paraguay near the Marco do Jaurú (3)	180

1. The Rio Iguatemy is a tributary of the Paraná, into which it empties somewhat above the Salto-Grande das Sete-quedas.

2. Six leagues south of Miranda.

3. Tributary of the Paraguay. The Registro or Registo (cf. 14), the customs station, lies on the road between Cuyabá and Matto Grosso.

4. Missing in the list.

5. Missing in the list.

6. Were brought to Asuncion by the Paraguayans and all died there.

7. Missing in the list.

8. Are almost extinct as a result of the Paraguay War and smallpox.

/549 cont./

B 128 127 I shall further give the comments of 1848 and, in brackets, add the little that is worth knowing from later years found in the booklet of the Directoria, which otherwise contained almost solely personal and administrative notes.

G 105 175 1. Cayuás. Little known. Rather numerous. Are sedentary and carry on agriculture.

Z 175 105 [131] [233] 2. Chamococos. Scattered over a large forest area south of Coimbra near Bahia Negra in small groups that seldom unite. Strong, good workmen, not very intelligent. Hunters, engage in a little horse-breeding. Naked; the women cover their nakedness with a fabric of embira de caraguata.* Bags for foodstuffs are

* Bromeliae spinosa, commonly "gravata."

made out of the same material. No other industry. Occasionally Z [439] at war with a tribe of the same name in the west. Sell their children to Guaycurús and Guanás for axes, horses, and cotton cloth. Not hostile, but not inclined to make contact; four or five speak Portuguese. Once a year, at most, a few come to Miranda or Albuquerque. Like to become intoxicated and to steal also.

M 175 105 [131] [162] [342] [231] 3-6. Guaycurús Cadiuéos. Famous in ancient times for their resistance. About 800 on both banks of the Paraguay below Coimbra. In various hordes. Live in tents made of poles and skins or mats. Hunting, fishing, no agriculture. Many horses, some wool-bearing animals, pigs, chickens. No industry. Eternally at war with their neighbors, at peace with Brazil. Proud and treacherous; come with plaited work to barter for whiskey, horses, etc.

M [131] [162] [Report 1872: Guaycurús Beaquéos. About 100 individuals in one village near Miranda. Hunting, fishing. Maize, pororóca,** mandioca, batatas, carâ, gourds, sugar cane. A

** Also pipóca, a variety of maize most suitable for a biscuit-like pastry.

/260 cont./
informant. (3) Karl von den Steinen, on the other hand,

[113]

3. Capistrano de Abreu,
"Os Bacaerys /The Bacairi/."
Revista Brasileira, Year I.
Volumes 3 and 4. Rio de
Janeiro, 1895.

worked with several informants, and, what is more important in our opinion, personally visited Bakairí aldeas, (4) which

[113]

4. Karl von den Steinen,
Durch Central-Brasilien
/Through Central Brazil/,
Leipzig, 1886; Unter den
Naturvölkern Zentral-
Brasiliens /Among the Central
Brazilian Primitive Peoples/,
Berlin, 1894.

[127] Capistrano did not do. These documents, studied comparatively, permit us /261/ to support the conclusions we expect to reach on Bakairí beliefs and customs.

197 The Bakairí belong to the Karaib /Carib/ linguistic
361 family. Their old aldeas consisted of large communal houses,
[342] ellipsoidal in form, around a square. In each house there
[512] lived from two to five families. In the center of the aldea
[344] there was a house, kadoeti, where the ceremonial adornments of the men were kept and where visitors were lodged. Access to the kadoeti was open not only to the men but to women
[346] and children as well. Attached to the kadoeti was a small
[534] house, its entrance turned to the rising sun, where the flutes,
[784] buzzers or bull-roarer, and other sacred objects were kept. Access to this latter house was forbidden to women and children.

[P. 77-A]

dance was given at night accompanied by flute playing.

When a woman came out of seclusion after the birth of a child the women of the village danced to the tunes of the *taddnaxo* and *nokipóvu* flutes.

ORIGIN MYTHS

Although the Bacairi have many myths, only two were obtained. One of these is the *yemadilli*, or the origin of day: In the beginning it was so dark and cold in the world that the people had to cover their bodies with grease to keep warm. The people wanted the sun to come out, so they put on their ornaments and painted their bodies and began to pray to *orindo*, the great spirit who lived in the north. The Bacairi believed that *orindo* was not an Indian but just a man who lived in a stone house with some of the animals which he had created. The people continued praying to *orindo* and when light finally came the people were old and the children had grown up.

Yevetiladdiko, or "those who died in the fire," is a story which tells about the origin of cultivated plants and the *yowoiadri*, or corn dance: Once long ago there were a number of boys who were in puberty seclusion. At that time there were no cultivated plants, the people living by hunting and collecting wild plant foods. The boys were kept in seclusion so long and had so little to eat that they became very tired. One day when the relatives of the boys went out to collect food the boys all committed suicide. When the relatives returned and found the boys dead they were sorry and angry with themselves for neglecting them. They built a large fire and after dancing around the fire naked they jumped into the flames and were burned to death. The leader of this act was *yowiti*. Later the soul of *yowiti* returned and spoke through one of the living Indians. He explained to the Indians how to grow corn and other food crops and how to perform the corn dance. After that the corn dance (*yowoiadri*) has always been performed.

As the Bacairi formerly lived in association with the other Upper Xingú tribes, it is perhaps useful to compare their following origin myths as gathered by Von den Steinen with those of the Camayurá. There appears to be a close resemblance between *Kawaschini* of the Bacairi and